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PRES. HOPKINS'S ADDRESS

BEFORE THE

Society for the Promotion of Collegiate and Theological  
Education at the West,

DELIVERED IN BOSTON, MAY 26, 1852.



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BY MARK HOPKINS, D. D.

BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1852.

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BOSTON, MAY 27, 1852.

DEAR SIR,

I am instructed by the Boston Directors of the Society for the Promotion of Collegiate and Theological Education at the West,—acting in behalf of the whole Board,—to present to you their thanks for your very able, eloquent and acceptable Address delivered before the Society which they represent, at their meeting in this city yesterday,—and to request of you a copy for publication.

Very respectfully and truly,

Your friend and servant,

S. H. WALLEY.

REV. M. HOPKINS, D. D.

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WILLIAMS COLLEGE, MAY 29, 1852.

DEAR SIR,

It gives me pleasure to know that the Address before the Society for the Promotion of Collegiate and Theological Education at the West, was acceptable to the Directors. If they think its publication will promote the good work in which they are engaged, it is at their service.

With great respect and regard, yours,

MARK HOPKINS.

HON. S. H. WALLEY.

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## ADDRESS.

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CHRISTIANITY is God's method of restoring man to his lost manhood. This consists chiefly, indeed, in the image of God, for "in the image of God created he him;" but there is no attribute of a true humanity which Christianity will not quicken and ultimately make perfect. It is an evidence of the truth of our religion, that no man can become more of a Christian, without, at the same time, becoming more of a man. The Author and first Minister of this religion was a perfect man. He was perfect, not merely as sinless, but in his sympathy with all God's works, and in the perfection and balance of his faculties; and what the church needs, what she is to labor and pray for, is a ministry as nearly as possible like him.

Such a ministry it is the object of this Society to furnish. It is not a College Society, for the sake of Colleges as a means of general education. Not for that, important as it is, does it occupy the pulpit on the Sabbath. It would, indeed, strengthen all those affiliated influences, from the common school upwards, in connection with which the church is best sustained; but it has to do with Colleges only as it can inscribe upon them, as our fathers did upon Harvard, "*Christo et Ecclesiæ*;" only as they can be made the most efficient instruments in raising up such men as the church needs.

But what men the church needs, and of course the education they should receive, will depend on the functions they are to perform, and the relations they are to sustain to the people. If they are to be a hierarchy, separated from the people by dress, by manner, by the prerogatives of a transmitted sanctity, with subordinate ranks, so constituted as to furnish within itself objects of cupidity and ambition, and, either by itself or in connection with the temporal power, seeking its own wealth and aggrandizement, then there will be needed, and will be among them, some men of high talent and the most finished education. These will generally do, in substance, under the garb of religion, just what is done by the leaders in civil and military affairs ; but the mass will receive, as in the papal church, but a narrow, technical, monkish education, fitting them for subordinate places in the order. They will be educated as ecclesiastics, and not as men ; for the good of the order, and not of mankind. They will become both agents and instruments in a system of education, which will be at once an engine of a selfish ambition and of popular degradation. If such is to be the general type and attitude of the ministry, it is clear that clerical and popular education can never coalesce.

But such is not the ministry which the church needs. She needs an order of men who will devote themselves, in sympathy with Christ, to the elevation and salvation of the race. They are to have no separate interests, as a class. They are to be of the people, and with them, and for them. Adopting no narrow sectarianism, but Christianity, as God's method, and the only one, of elevating men, they must seek to apply that as teachers and leaders. As the method reaches that which is deepest and most peculiarly human in man, it may and ought to embrace, and subordinate to itself, every legitimate form of human culture.

If ministers are to make the people in the highest sense men, they must themselves be such men ; and the education best fitted to make a minister, will be that which is best fitted to make such a man ; it will be that which will bring him most fully into sympathy with God, as revealed not only in his word, but in all his works, and also with a true humanity. He will need no culture which will separate him, by refinement and fastidiousness, from the humblest and most ignorant ; he will need one which will put him in sympathy with the most refined and intelligent. He will, in short, need, not so much an education that is technical and professional, as one that is broad and liberal, an education for man as man.

Perhaps our Fathers did not state this in terms, but it was a perception of it that led them, in founding what they called " Schools of the Prophets," to found institutions, furnishing for all the most generous and liberal culture which the times could afford. Surprise has been expressed that an institution, adapted as Harvard was, to all, should have been founded with primary reference to the education of the ministry ; and that it should have been called, for more than a century, the " School of the Prophets." But we may here find an explanation of that fact. It arose from a comprehension, by men who have been sometimes called narrow and bigoted, of the true position of the ministry, and of the relation of Christianity to every thing that can exalt and ennoble man. The Fathers of the Puritan church said, that those who were to teach them, should themselves be taught ; that the church should have, for the education of her ministers primarily, but also for all her sons, institutions at once Christian and liberal. Such institutions she founded and has sustained. And what the Fathers said, we say. We say that the church must and will have, for her sons, institutions of the highest order, which she can feel to be Christian institutions, and to which she can give her

sympathies and her prayers. We insist, too, that the union of religion with all knowledge is as essential to the healthy life of a free state as to that of the church ; and hence, that the founding and sustaining of such institutions is the duty of both.

But what the Fathers did for New England, this Society would do for the West. With such modifications as a sound discretion would dictate, it would transplant the New England College to the western prairie, for the purpose of raising up there a Christian ministry. This the church might do from her own resources. If it were the only way of obtaining a suitable ministry, she ought to do it. But if in doing this, she will provide an indispensable link in that chain of educational instrumentalities, which are at once the strength and glory of a free people, then patriotism may be appealed to as well as piety, and the object is one in which the whole country is directly interested.

The question then arises, whether the New England College, transplanted, and perhaps modified, would be, in its place, the best agency that could be devised, in such a system of general education as a great and free people ought to have. This opens a field so wide that we can scarcely enter upon it ; but it is clear that this Society can legitimate itself most fully, and find its most triumphant vindication, only in the establishment of this general position.

It was said by Dr. Johnson, that education was as well known in his day, and had long been as well known, as it ever could be ; and in this country the same self-complacent opinion formerly prevailed. But now, the waters have come up into these channels of discussion that were dry ; and it is only the most solid structures that are not afloat. In some of the States, the whole system of Common Schools has been revised, and an attempt made, we hope a successful one, to introduce new methods of instruction, and to place them on higher ground. In the opinion of some, the whole system of Academies is wrong, and



should be displaced by High Schools for towns; and there are those who think that the College system should be abandoned. They regard it, if not positively injurious, yet as antiquated and narrow, and not furnishing the education demanded by the times. In this diversity of opinion, and especially where the foundations are to be laid in new States, it may be well to inquire whether there are any points respecting a collegiate education concerning which we may hope for a general agreement, and also, incidentally, where the points of divergence will arise.

And first, I think it will be generally agreed, that the country needs provision for a system of liberal education. By a liberal education, I mean that which has for its object the symmetrical expansion, and the discipline of the human powers,—the cultivation of man as man. By the expansion of the powers, we give them strength; by their symmetrical expansion, we give them balance; and by discipline, we give the man control over them. If we can do these three things, we shall have such men as are needed,—strong men, with well-balanced powers, fully subject to their own control. Such an education is distinguished from a professional, and what some would call a practical one, by the fact that knowledge and power are gained without reference to any specific end to which they are to be applied.

That provision for such an education is needed is obvious, because it meets one of the higher wants of our nature. Man was not made to be wholly a slave to the interests of the present life. There is in him an element that lifts him above them, and gives him a delight in beauty, and in truth, as well as in goodness, for their own sake. The humblest individual, who cultivates a flower for the sake of its beauty, wears the badge of a nature not wholly of earth and of time. The artisan, who spends an hour, when his toil is done, in solving a mathematical problem; the clerk, or the farmer's boy, whose mind

turns spontaneously to some department of literature or of science, where, without thought of fame or of gain, he finds delight in his own activity, as the swallow finds it in flying, shows a capacity and a want that can only be met by a liberal culture. It is the mind working in its own proper sphere, for the pleasure of the work. This tendency may be encouraged where it shows itself, may be quickened where it lies dormant. It often exists strongly, not with reference to any particular department, but to knowledge generally; and we need institutions that shall draw out and give scope to whatever there may be of this ennobling element among a people.

Moreover, man is by nature an artist; in the fine arts, beauty and completeness are his sole ends, and all the arts are modified by a regard for these. And not only is he an artist, but of all beings and things he is the best fitted to be the subject of art. Of all beings, he is originally the most unformed, and the most susceptible of formative influences. And shall man labor for beauty and completeness upon the rigid and insensible marble, and shall he do nothing to realize these in the flexible and living material, which is capable of a beauty so much nobler and higher? Rightly viewed, education is the highest among the fine arts.

Education, conducted on these principles, is, indeed, regarded by some as not practical. But what can be more practical than to make a true man? I distrust that practicalness that would take from the man, to add to his possessions. I believe that this universe is so constructed, that he who seeks legitimately a higher end in any department, will so best secure those that are lower; and facts show that the best practical results to society have originated in the kind of activity of which I have spoken.

Another end of a liberal education is to gain some general acquaintance with the circle of literature and the sciences. There is no department of literature, there is no single science, to which a man may not devote his life

without exhausting it ; and it is desirable that he should ultimately concentrate his powers on some one department. But before thus selecting one, it is desirable that he should have a general acquaintance with all. This enables him to know his own tendencies ; it tends as nothing else can to liberalize his mind, and gives position and standing among literary men. In some things there must be thoroughness and discipline, and an acquaintance with them sufficient for practical purposes. With others, the acquaintance must be what you may call superficial, if you please ; but yet it will answer a most valuable purpose. The knowledge of chemistry that can be acquired from the course of lectures given in any of our Colleges, may be, and is superficial, and inadequate to the wants of the practical chemist ; but it is sufficient to open to the general student one great department of the works of God, to give him its principles, and enable him to bring them into harmony with the rest. Here is a science at the opposite pole of astronomy, as considering forces that act at imperceptible distances ; and yet the wonder and delight with which we trace the definite combinations of atoms, and the laws and forces that govern them, are hardly less than those which we experience when we trace the laws and forces that govern the heavenly bodies. Indeed, it may yet be found that the forces which govern both are the same. While, therefore, the College may not teach chemistry so as to make it the means of fame or gain, it yet does make it an open avenue to these ; and especially are its teachings adequate for all the purposes of man as an emotive and contemplative being, striving to bring unity into all his knowledge, and to connect the physical universe with its Creator. So with the mathematics, as an instrument of investigation ; so with astronomy, and geology, and the various branches of natural history. A general view of these can be given, which will not only liberalize the mind, and elicit tendencies,

but which will bring into activity, and bring out in their full proportions, all the faculties, and thus lay the foundation for the study of any particular profession.

It may be observed further, that while the studies of such a course are always appropriate, there yet seems to be special provision made for them in that formative period between mere boyhood and the time when professional studies and active pursuits may be best entered upon.

But if there is to be a system of liberal education, chiefly for persons in their forming period, I think it will be generally agreed that it should involve some religious instruction and training, and a general supervision of manners and of morals. At no period of life can these be more needed, than during that which generally occupies the college course; and many parents will never consent to send their sons from them at that age, without something of the kind. It is true, the college system implies confidence in the character of the student; and no young man should enter upon it who has not some maturity of character and strength of principle. It is true, also, that the means of supervision in Colleges are not as effective as would be desirable, at times when the general tendency is downward, and when there is artful and determined vice. Still, let a young man meet the same instructors three times a day for recitation, and twice for prayer, and be obliged to give an account of himself if he is unprepared or absent, and let the record of his attendance be reviewed once a week by a college faculty; and if they are discerning and faithful men, they will soon understand the tendencies of every individual, and will be able, by kind suggestion and by discipline, to exert an invaluable influence in arresting evil, and in forming aright the general habits. Any thing that would tend to remove this feature from the system, or to diminish its effect, would be undesirable. More, far more, if possible, ought to be done.

So far, under this head, I should hope for a general agreement. I may not hope it, however, when I say, that

the course of study in a liberal education should be, as a whole, a prescribed one.

Without a prescribed course that shall be substantially pursued by all, there can be no pursuit of any study with reference to symmetry of development in the faculties. Let studies be optional, and men will choose that to which they have some natural or accidental bias. He who is fond of mathematics, will take mathematics and pursue them. This I would have him do, ultimately; but if he is to be *liberally* educated, the very thing he needs now, is to have whatever germs of taste and perceptions of beauty there may be in him, stimulated to some such growth as shall be a counterpoise and relief to his mathematical tendencies. So again, is a man imaginative, susceptible, poetical, capable of becoming an orator and a poet? I would have him follow his bent; but while he is the last man that would choose mathematics, and perhaps metaphysics, he is the very one whose happiness and usefulness would be most promoted by a judicious discipline in those studies.

It is said, I know, that if a study be really beneficial, it will stand on its own merits; and so far as it is so, will be pursued. But this proceeds on a supposition not sustained by facts. Do mankind always, do the young especially, make sacrifices, and deny themselves for what they know will be for their good? How is this with the studies of children? How with early rising? How with the taking of a cold bath? How with physical exercise? How with abstinence from narcotics? How is it with uncivilized and heathen nations, in their relations to civilization and Christianity? In these, and similar cases, of which the present seems to be one, the best results can be reached only by subjection to a prescribed course. There is in man a tendency to choose present ease; to defer, and avoid labor and difficulty; and this tendency it should be one object of education to counteract. By adopting a prescribed course, we submit to nothing compulsory or

slavish. We simply avail ourselves of the experience and wisdom of those who have gone before us.

Again, the idea to be realized here is a specific one ; nearly as much so, as in professional education. The reading and lines of thought in each profession may branch into infinity, no less than in a liberal education ; but if it would be folly not to prescribe a course in the one, why not in the other, especially as the students are younger and less able to choose for themselves ? But if we abandon this feature, we say that there is no specific idea, and the whole system must lose its unity, and dignity, and power. There will indeed be no *system* of liberal education, and education itself will be displaced from among the fine arts. Its teachers will cease to be professional agents, and will do work to order.

Without a prescribed course, also, there would be no benefit from the collision, the comparison and the general discipline of a college class. In most cases, this is of great value. Meeting with others week after week, and year after year, on the basis of perfect equality, and grappling with the same difficulties, an individual can scarcely fail to gain a knowledge both of his absolute and relative strength. For this end, no better system could be devised. Besides, peculiarities and weak points, especially in the various forms of vanity and self-conceit, are generally modified, or disappear under this discipline.

It may be mentioned, too, that without a prescribed course there would be no community of literary men, standing on common ground, as the graduates of our Colleges now do. The whole of the present order, with all the strong associations connected with it, which work many desirable results, both social and literary, would have to be given up.

But such a system, it is said, must require all to proceed at the same rate, and limit them to the same acquisitions. By no means, unless we suppose the student to be the merest automaton. We would, indeed, require certain

things ; but would encourage the student to attain as much more as possible. We would not teach him that his object is to "cram" for an examination, and to pass an ordeal as soon as he could reach a given standard. We would rather give some time and scope for growth and breadth in a natural way ; for general reading, and the indulgence of individual taste. Our graduates should all be men ; but we would cramp nothing, and dwarf nothing, and would have them differ as much in their intellectual, as their physical stature.

But while we would thus have a standard for a liberal education, it should no more be a fixed one, than that for professional education. What would be a liberal education in one age, would not be in another ; and no man should wish, however good it might be for the time, to stereotype any such system. Clearly the standard, and the whole system of education, can be true to its end only by being flexible to the advancement and wants of the age.

May I not say, then, that we need institutions that will give a liberal education, including regard to manners and morals, and to religion ; that shall be adapted, in restraint and discipline, to the period between the confinement of the school-room and the perfect freedom of manhood ; and that shall have a prescribed course, based on the wisdom of the past, and adapted, by good sense, to the wants of the present ? Such institutions I suppose our Colleges were intended to be ; and institutions that will do substantially this, it seems to me, the community not only need, but will have.

That the Colleges have always realized this idea, need not be asserted. They have, perhaps, been too numerous ; they have lacked means ; students have been poor, and obliged to teach ; there has been a strong tendency to rush into active life, and at the same time a desire to have the name of having completed a liberal course of study. There has, too, been a popular cry against Colleges as too rigid and exclusive ; some of them have pursued a mis-

taken policy, and it has been difficult to keep the standard where it should be.

Nor do I suppose that any of the Colleges either have pursued, or do now pursue, the very best methods of realizing this idea. To do this, the studies selected should be those best adapted at once to immediate and practical utility, and to the discipline of the mind ; they should be arranged in a course, the preceding parts of which should prepare the way for those that follow ; and they should be pursued in such proportions, at such times and in such a manner, as is best suited to those laws of thought on which all philosophical education must be based ; as will best facilitate acquisition, and give knowledge that shall be at once permanent and readily at command.

Into such a course, to refer very briefly to this much agitated question, I have no doubt the ancient classics should enter. By the study of these we gain, indirectly, much knowledge of ancient history and of man ; we become conversant with the finest models ; rendering carefully and elegantly from one language into another we adopt the best method of attaining a copious and exact vocabulary as an instrument not only of communication but of thought ; we gain some insight into the philosophy of language ; and from the intimate connection of the Latin and Greek with the composition and structure of our own language, especially in professional and technical terms, we gain a knowledge of that which could be acquired in no other way.

We admit fully that there are men of great distinction and usefulness who have not studied the classics ; but we say there are some things they cannot do as well as they otherwise might, and some which they cannot do at all. Webster, and Everett, and Choate, would doubtless have been distinguished men without classical study ; but they could never have done what they have done. There is an element in their speeches and writings which every scholar sees could not have been there without this,



which is felt by the whole public, which gives them now a higher place as English classics, and will give them a firmer hold on posterity. These men have not only studied the classics, but, occupied as they have otherwise been, it is understood that they have lived in communion with them. After a speech by Mr. Choate, strong, indeed, in thought and in logic, but for its beauty and power of language the most extraordinary I ever heard—certainly, I think, no man living could equal it—he said, in conversation, that he found some time every day for the reading of Greek.

With this view of the classics we would retain them ; but it would be a great point gained, if, as is now the tendency, the preparation in them could be more thorough.

In minor matters there is a good deal of diversity in the course pursued by the different Colleges, and doubtless room for improvement in them all. If I might venture to state my own impressions, I should say that the physical system has not been sufficiently cared for. In many cases, where health has not actually failed, the vital energies and general tone of the system have been depressed. I should say, too, that habits of observation, or, in other words, the senses, have not been sufficiently cultivated. I would make drawing a part of the course, and, if possible, music, and have an early study of some science requiring observation and description, furnishing series of natural objects for this purpose. Perhaps, too, sufficient attention has not been paid to method in the arrangement and distribution of the studies.

With these remarks on a liberal education, we now pass to a second general proposition, to which, I think, most will assent, which is, that the means of such an education should, as nearly as possible, be made accessible to all.

This is a second great idea which those, who have founded and sustained our Colleges, have endeavored from the first to realize. They have struggled on in the en-

deavor to attain these two ends, which, with inadequate means, must always conflict. They have wished to furnish every facility, from books, and apparatus, and teachers to give the best possible education, and yet make it so little expensive as to be accessible to all. This is the true idea of a College in this country ; and surely nothing can be more in accordance with our common school system, and with the whole spirit of our institutions.

The people ought to have, they must have, accessible to all—I would gladly see them as free as our common schools—institutions furnished with every facility for the very highest education ; so good that no man, whatever may be his wealth or station, can send his son elsewhere, except to his own disadvantage. The feeling that this is so, should be a great and pervading element in our social and civil state. For this it is that the State has bestowed its bounty. For this, public spirited and far-seeing individuals in former times and our own, the Harvards, the Williamses, the Browns, the Lawrences, and the Willistons, have labored and made sacrifices. It is not a mere equality of right that will keep society in a state of stable equilibrium ; there must also be a strong tendency to equality of condition and of social position. But knowledge and wealth are the two great means by which men gain standing and influence ; and where the means of attaining these are guarded from practical monopoly, there the institutions will be essentially equal and free. There you will have all the equality that is compatible with a healthy stimulus and just reward of individual enterprise. In the old world, the spirit of monopoly has generally reigned, both in respect to wealth and knowledge. In some instances they have, indeed, thrown open the road to the highest knowledge more freely even than we have yet done ; but this has been so done by the government, that they have held the patronage and direction of talent, and, under the form of popular education, have endeavored to bias, indirectly, the

finest minds in favor of monarchical institutions. But in this country, whatever may be said of wealth, there should be no monopoly of knowledge. Its fountains should be practically and equally open to all. This will draw out the latent talent and genius, the intellectual pith and manhood of the whole country, and bring them into free competition. It will bring, side by side, the son of the poor widow and of the millionaire. Side by side it will bring the hard-handed, sun-browned, coarsely clad youth, who, with the exception of some help from home in clothing, expects to work his own way ; who furnishes his room with two chairs and a table, and goes to work ; who does not so far approximate a carpet on his floor ; or a picture on his wall, as even to desire them ; and the youth delicately brought up, whose mother comes on with him, and sees to the fitting up of his room, and indulges him in some things which she herself thinks rather extravagant, because other young men have them, and she has always observed that her son studies best when he has things pleasant about him. Now, a young man will present himself elaborately fitted, well informed and gentlemanly in all respects ; and now, one who has started up, perhaps, from some nook in the mountains denominated Green, who has acquired, in an incredibly short time, the Latin, and Greek, and mathematics, necessary to enter College, but who knows nothing of literature, or history, or the world. He does not know that such a man as Addison, or Johnson, or Walter Scott, ever lived. Going to the president's study for the first time, he sits with his hat on, evidently as innocent of any conception of manners, as of the tricks that await him from those far inferior to him in true worth and in promise, who may laugh at him now, but who, before three years are past, will be very likely to "laugh on the other side."

A system like this, really felt by the whole people to belong to them, must be among those things which will

make every man proud of his country, and make it dear to him. It must tend powerfully to preserve and foster a genuine spirit of equality and independence. It is capable of abuse ; but they must know very little of its real spirit and bearings, who can call it aristocratic. It would be impossible to devise a system more entirely the reverse.

The next proposition I would make, is one to which many would gladly assent, if they do not. It is, that such a system would not require a very large expenditure of money. I say this because there is, in some quarters, a contrary impression ; and because, if true, it is important to this enterprise, and to the whole system, that it should be so understood.

In a single, well-devised, thorough, undergraduate course, very large libraries, a great amount of apparatus, and a large body of instructors, can be of no essential service. This follows from the position of the young men when they enter, and from what it is possible they should do in four years. A specific work is to be done ; and it is reasonable to suppose that it would be better done by a few, well-qualified, thorough, working men, than by a large number. The excellence of a course will not depend on the amount of science there is in connection with an institution ; but on the faithfulness and skill with which the instructors bring their minds into contact with the mind of the pupil, and lead him along those paths of thought and investigation where their own minds have been. It is the characteristic of an instructor, that he causes the mind of the pupil to go where his mind goes. He is not to tell the pupil *about* things, as he might tell about a fine prospect ; and attempt to make him see it through his eyes ; he must go himself, and stand where the prospect is, must see that the pupil follows him step by step, and cause him to stand where he stands, and to see with his own eyes. But to do this requires time, and acquaintance with individuals,—on some

subjects, it requires a great expenditure of thought and emotion; and if the instruction be greatly divided, very little of this will be possible. Responsibility will be divided, and the danger will be, that there will be in the course but little depth and power. A few such men, every institution should be able to command and to retain. It should pay them well. Obtain the right men, and let their hearts be in the work, and the great difficulty is surmounted. But to do this, surely need not require a very great expenditure. Williams College has now stood nearly sixty years. From the question of its removal, and from fire, it has passed through periods of great difficulty. It is not for me to say what it has done; but it has lived, and has educated nearly fifteen hundred men, and is now educating more than two hundred. But it never has had, it has not now, I do not know that it ever will have, charity funds and all, a productive capital of fifty thousand dollars. This ought not so to be. These brethren are quite right in seeking to lay broader foundations for the great West, and I desire to aid them in doing so. For its stability and greatest efficiency, such an institution should have from seventy-five to a hundred thousand dollars. The latter sum would be the limit of my wishes, unless classes are to be divided; and for double that we could educate gratuitously, if not all who would come, yet more than our present number. This shows that if the Western States, or any other States, choose to put their college system on the same footing with their common schools, they can do it.

But the question now arises, whether this system would supply all the educational wants of the country. To this, I have no hesitation in saying, No. The time I think has come, when we need an institution, one or more, of a different order. We need a University. Of this, the nucleus and basis should be professional education, meaning by this not merely that for the three professions tech-

nically so called, but education in any branch of literature or science, or art, which would fit an individual for a specific line of life.

Here men from the different Colleges, and others desiring to be fitted for practical life, should meet, and stand chiefly on their own responsibility, and be free to learn, and, as far as practicable, to teach whatever they might choose. Here should be a library of a million or a million and a half of volumes, and cabinets, and collections in the arts, and facilities for prosecuting, to any extent, any branch of knowledge. Here the scientific farmer, the mechanic, the miner, the engineer, the chemist, the artist, the literary man, should find ample means of instruction. As far as possible, they should have access to all that the experience and genius of the world has yet contributed in their several departments.

Of the causes and indications of such a want, I need not now speak. They are to be found in the immense expansion of the industrial and commercial interests in connection with the application of science to the arts; in the quickening and extension of thought and activity in all directions; and in the general advancement of society and demand for a higher culture. For a long time this want has been felt, and has been increasing; and the attempts by some of our Colleges to supply it have been praiseworthy.

How this want may be best met, is a broad question, which we cannot now discuss. Clearly it cannot be done by each separate College; and so far as I can form an opinion, any attempt to blend the two courses into one, will but produce an expensive, complex, incongruous and inadequate system.

The question will then arise, whether such an institution, really distinct, should stand wholly by itself, or be engrafted on some one of our Colleges. If it should be thus engrafted, the object would be, not the benefit of the college course,—for no one supposes that the profes-

sional schools connected with some of our Colleges can be of any advantage to that,—but that the University might avail itself of the means already in possession of the College. How far this consideration should weigh at the East, it would be difficult to say ; but if a new system were to be formed, it would be my decided impression that it would be better if they were wholly separated. The whole object, and scope, and economy of a collegiate and of a professional course, must be entirely different; and there cannot but be practical evils, where young men, having such different objects, and under such different regulations, are associated.

Nor would the establishment of such a University require too great an expenditure. No buildings would be needed, except for a library and cabinets, and lecture rooms ; and from the greater numbers, the lectures would pay for themselves, or at least would require less endowment than if scattered in separate schools. There are men in this country who could found such an institution, and put it well on its way, and have an ample fortune left. This would give us an educational system efficient and complete ; there are movements toward it in various quarters, and such an one I trust we may yet have.

I have thus indicated some things which I should regard as essential to a complete educational system. This has been done very briefly and imperfectly ; but I hope sufficiently to show, what was said must be shown in order to legitimate this Society most fully—that is, that the Institutions which it would establish at the West, will be an essential link in such an educational system as a great and free people ought to have. Its specific object, indeed, is to provide ministers for the churches ; but we contend that the general education which they need is precisely that which is fitted for man as man—that which any judicious parent would wish to give his son, to fit him for usefulness and distinction in the world.

There is here, there can be but one great point of difference, and that is the extent to which religious instruction and influence shall enter into these Seminaries. This is a point on which this Society can have no hesitation and no compromise. Man has a moral and religious nature, by which it was intended his other qualities should be controlled. To this, the intellect and all its acquisitions should be subservient; upon the right direction of this, will depend his individual well-being here and hereafter, and the well-being of society; and it is absurd to think of educating him as a man, and neglect this. No man, especially no Christian man, has a right to send his son to an institution where provision is not made and care taken for this. In this, the period of college life is often a critical one, often a turning point. What a man is when he leaves College, he generally continues to be.

What we need, then, and must have, are institutions on the broad basis of Christianity, with a course of study thoroughly liberal,—institutions of which no one can complain for sectarianism; and yet having connected with them such religious instruction and influence as should satisfy Christian people, as will tend to foster piety, and lead men to God. These are the two great features, and the only ones on which we insist. Retain these fully, and we are willing our institutions should be modified, should be *Westernized*, if you please, to any extent.

That there may be such institutions, is shown by our New England and other Colleges. Who complains of Yale College, or of Princeton, as sectarian? If there can be any ground of complaint, it must be only from the connection with them of Theological Seminaries. Experience shows that Colleges may be so conducted as to be highly favorable to growth in piety, and to revivals of religion. There are no communities where revivals have been more frequent, or more powerful, or more free from questionable elements, or more happy in their results. From the first, the Colleges generally have sympathized



fully with the religious community in this ; and more especially since the annual observance by the churches of a day of fasting and prayer on their behalf.

Modern times do not furnish, scarcely can ancient times furnish more signal instances of answer to prayer. It has been wonderful to see the great mass of such a community swayed by an invisible influence, as the trees of the wood are swayed,—an influence gradually awing down all opposition, and producing in every mind the solemn conviction that it was from God. It has been sublime to see young men, in the face of such a community, in the perfect stillness of the crowded meeting, rise and in few and simple words state their convictions of sin, their hope in the mercy of God, and their determination to serve him in future. Such scenes we have witnessed the past year, and also the present. They have been witnessed in many other Colleges ; and this Society would establish institutions where they may be witnessed without a miracle.

And such institutions are needed not merely for the sake of religion, but of education itself and of the state. God made the intellect and the moral nature to work in harmony, to act and react on each other. He never intended the intellect should reach its perfection, except under the control of the moral faculty ; it never will ; and to seek to make it, is like seeking to roll up the stone of Sisiphus. It is time this principle was fully recognized, especially in our western States, where it is sad to see such immense educational resources in danger of perversion and loss. Nothing can be more beautiful than the theory of a College as an institution where every facility is provided, and young men have nothing to do but to come in the freshness, and strength, and ingenuousness of their youth, and devote themselves to self-improvement. A more gratifying sight could hardly be presented, than that of two hundred or more young men, devoting themselves faithfully to self-improvement, in the enjoyment of such advantages. But he must know little of human

nature, who does not perceive that there must be connected with such institutions tendencies and influences that are strong to evil, and which, unresisted and uncontrolled, would render them a curse rather than a blessing. There is danger that they will become the abodes of indolence and vice, danger of physical, and social, and moral deterioration. If any one supposes that there will be generally, among such a body, faithful devotion to study, and moral purity, without the restraints of religion, and, I may say, the presence of the Spirit of God, he has only to look below the surface to be fully undeceived. No; if there ever was an institution that needed the prayers of God's people and every good and holy influence, that institution is a College. States may endow Colleges as they will; but constituting them so as virtually to exclude these influences, there will be heard a voice, and there ought to be, saying, "Come out of them, my people." And they will come out and endow institutions for themselves, and such institutions will be preferred by the great mass of those who have sons to educate. If political bodies, in those States where there are large educational funds, cannot secure and perpetuate such influences, it would be better that they should let collegiate education alone, except as they might aid permanent boards of trust established for the purpose, and that they should give their strength to the upbuilding of a University on the plan above mentioned.

In the mean time this Society has a work to do. Let it do it well; let it strengthen the bonds of kindness; let it add to the ties of blood the assimilative influence of kindred literary institutions; let it select wisely the points where the fortresses shall be cast up, on what may be the moral battle-field of the world; let it furnish clear light for the guidance of the unequalled strength that is there growing up; let it provide such a ministry for the church as she will need in the day that is coming.

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